

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10

Haugen, Rev. A. K.
mar 47

Volume 22

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No.



Pastor J. Selmer Stolee

Pastor Stolee is serving the Bagley Parish at Fairy Glen, Saskatchewan. We are happy that he has consented to write the English sermons for the Shepherd in 1946. His first sermon appears in this issue. Let us pray that the Lord may use him to bring the word in its penetrating power to the readers of the Shepherd.

We also wish to hereby express our appreciation to Pastor Erik B. R. Haave of Edberg, Alta., who wrote the sermons during the year that is past. May the Lord bless him in his place of service.

NEW YEARS DAY 1946 Luk. 13:6-9.

"...I come seeking fruit on this fig tree..."
God is looking for fruit in your life. Sin prevents fruit-bearing. Men do not bear fruit for God when they want to keep sin in their lives. Sin separates men from Christ who is the source of the strength which makes a life useful and fruitful. Therefore the message from God is "repent ye."

It is urgent. John the Baptist said, "The axe lieth at the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." Matt. 3:10.

Jesus also preached repentance. He also spoke of the imminent danger of being cut down. And that is His warning to us at the beginning of this New Year.

We are likened to trees "planted in a vineyard." Trees planted in vineyards are expected to bear fruit. They have a good place for growth and fruit-bearing. The gardener sees to that. He provides everything.

But does He find fruit? He says, "These three years I come seeking fruit on this fig tree and find none." That was the condition of the Israelites at the time of Jesus' sojourn among them. John preached to them repentance. Jesus emphasized this message with much the same words. It was true of them that the axe of judgment was waiting. But most of the people were dead-weights in their community as far as spiritual things were concerned. There was little fruit. Little came from their lives that could gladden the heart of Him who was giving them every care.

The day of grace does not last forever. But God graciously gives all an opportunity. The people of Israel were given another year. "Let it stand this year also." Jesus gave them His special care and ministry that year. He gave Himself out in service to them. He ministered to those hardened people with all His love. He gave His life to atone for their sins. His blood was shed in this sinful world to make it fruitful in the salvation of men. All who have brought fruit worthy of repentance have done so as a result of that great work.

A NEW YEAR'S MOTTO

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?"
I cried,
But ere the question into silence died
The answer came: "Nay, this remember too,
God's will to do."

Again I asked, "Is there still more to tell?"
And once again the solemn answer fell:
"Yes, this one thing all other things above,
God's will to love."

—Bible Banner.

NEW YEAR'S RESOLUTIONS

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptation that beset,
That he, perchance, though grief be un-availing,
Cannot forget.

But blessings manifold, and past deserving,
Kind words and helpful deeds, a countless throng;
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, the hand clasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whatever of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

—Selected.

What happened to Israel that year? Were they destroyed. That came later. At that time it seemed rather that they destroyed the Saviour. They crucified him at the close of that year. They rejected Him. But in that rejection they destroyed their opportunity to be saved. The day of grace ended for them. Jesus was forced to say as he looked down upon their city, "How often would I not gather you as a hen doth gather her chicks under her wings, but ye would not."

You have opportunities greater than those of Israel. You have been planted in God's vineyard. You have the privilege of being grafted into Christ in baptism. You have access to the church and the means of grace. Are you bearing fruit for God? Or is it about you God is asking at the beginning of the year, "Why cumbereth it the ground?" As barren trees only shut out the light for other and are harbours for pests so with the fruitless life. Why should you stand among the living as a harbour for sin and shut out the light from others?

Was it some time last year the Saviour prayed for you, "Let it alone this year also?" Then there is little time left. The loving Saviour surrounds you with His loving care that you might bear fruit for Him this year.

—J. S. S.

Sunday School by Mail as a Means to Family Devotion

In God's plan the parents were to teach their children. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house..." (Deut. 6:6, 7).

Then in the nation of Israel God set apart one tribe for the ministry of teaching and later followed this up by appointing judges and prophets who were to teach the people. These all failed in their God-given task and the lack of teaching was one of the reasons for the nation failing God and eventually going into captivity.

Teaching Sunday School in the home—what a privilege for parents, given to them by God with the means provided by our Lutheran Sunday School by mail. Father or mother—or both sitting down to help their children with the lessons—what a splendid opportunity to begin family devotion is then available. To win their own children for Christ through Sunday School by mail—what a blessed task. To fill their hearts and minds with the Word of the Lord—so that in later life the good seed cannot be crowded out—what a great privilege.

"They that be teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever" (Dan. 3:3). This is the promise God has given for the teaching ministry—whether in the church, the school or the home. May His promise inspire us all to faithfulness.

H. Arnholt Strand.

Close to the Coals

During the memorable retreat of the French from Moscow the soldiers froze to death by hundreds. It is said that at night they gathered together such combustible material as they could find and made a fire. Then, gathering around it in circles as closely as possible, they lay down to sleep. In the morning, after a bitter night, those in the outer circles would be found—frozen to death. They were too far away from the source of heat. So the Christian's hope of life lies in constant communion with Christ, and with those who love Him. To be on the borders of worldliness may be, and often is, fatal.

—Saturday Evening Post.

THE COMING YEAR

It is a door
By which we reach new fields
Of service for our God and fellow man;
A door by which we can
Explore
Wide fields of usefulness
Our world to bless,
And reap the sheaves God's Word of witness yields.

It is a task
Set by the Master of our souls,
A little part of our life's work below;
And so we ask
The holy wisdom which alone controls
Our labor, teaching what and where to sow;
That the year at its end,
May show God's glory and man's profit blend.

It is a book,
With many pages and as yet all white,
On which to write
The history of thought, and deed and word.
In this new group of days.
We pray Thee, Lord,
As Thou shalt look upon the book,
When written o'er, it may be to Thy praise.

William Olney.



Pastor A. K. HAUGEN

It was in January 1944 Pastor Haugen began the series "Topics of Interest". His first topic was "Good Resolutions". With his topic "Approval" he begins his third year in his topic series.

Pastor Haugen is gifted in writing concisely, and clearly, and his topics are always thought provoking and helpful.

May the Lord bless the continuation of this feature in the Shepherd.

TOPICS OF INTEREST

Approval

"...Good will toward men." — An echo from Christmas across the threshold of the New Year. Listen to that echo. What is its message to us?

The fact that "good will" has so often been carelessly used, sometimes even to cloak malicious intent, has detracted from the meaning of those words. But let us remember that with God there is no duplicity nor deceit. God says and means good will. But even then it appears to me that our King James Version falls short of the full meaning, which seems more accurately conveyed by the American Revised Version which reads, "Among men in whom He is well pleased." To my mind, better still is the Norwegian translation, "I mennesker hans velbehag." When the sinless Son of God had entered the human race it became possible for a holy God to look upon man with approval.

All that Jesus was and did, met with the Father's approval. At the induction to His Ministry through the baptism of John, as well as at the Mount of Transfiguration, God witnessed of Him, "This is my beloved Son in Whom I am well pleased." The resurrection of Christ put the Father's stamp of approval upon His whole life, and upon His sacrificial death for our sins on the cross.

God's approval of man centres in Christ. Outside of Christ, in our natural state we cannot please Him. "They that are in the flesh cannot please God." "Without faith it is impossible to please God", but "Being justified by faith, we have peace with God through our Lord Jesus Christ." When we take our refuge in His Son, God looks upon us through Him as though we had never sinned. God sees only the righteousness of Christ and we meet with His blessed approval. Surrendered to Christ and serving Him, we are acceptable to God.

As we enter this New Year, let us confess to God the sins of the past, and take our refuge in His mercy through Christ; let us surrender ourselves to the guidance of His Spirit through the Word. Then shall we this year have what matters most—God's approval on our lives and in our consciences. With that approval we shall have a Blessed New Year to the glory of Him Who "hath made us accepted in the Beloved."

—A. K. H.

The SHEPHERD — HYRDEN

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Pastor MARS A. DALE

Our District President, Pastor Mars A. Dale, Mrs. Dale, and daughter Joy arrived in Saskatoon, Saskatchewan at the beginning of the new year. The family has now taken up residence there.

We plan to have a picture of the Dale family in the next issue of the Shepherd. At that time too we shall have a greeting from Pastor Dale.

At this time we wish to heartily welcome Pastor and Mrs. Dale and daughter as they enter into the service of the Lord in our District. In the days ahead, we shall, under God, in mutual endeavor seek to extend the Kingdom of God and glorify our Lord and Saviour Jesus Christ.

In this our first issue in 1946 we also wish the readers of the Shepherd God's richest blessing in the New Year. This blessing will come in the measure with which Christ is permitted to live and rule in our hearts.

The Kyle Parish

On December 9th a mortgage burning service was held in Clearwater church, H. F. Johnson pastor. The Rev. Geo. Evenson, principal and dean of the S.L.B.I. was the guest speaker. The congregation now has a fine church debt free, and together with Zion congregation owe a good parsonage all paid for. In 1941 this charge, composed of four congregations, became self-supporting. At its annual business meeting held this fall the Clearwater congregation raised the pastor's salary.

Chaplain I. J. SAUGEN arrived home at Viking on Saturday December 29th.

It would be better to rob a man with a gun than with liquor.

* * *

A low-down outlawed saloon does much less harm than a fancy, licensed, respectable saloon.

* * *

Never believe a thing true when money says it. All who fight prohibition do so for money. —Exchange.

* * *

From relatives in the United States memorial gifts to the amount of \$11.94 was given to Home Missions.



Mrs. Hamre Passes.

One of the oldest residents of the Hanley district, Mrs. T. O. Hamre, passed away at her home at Hanley, Saskatchewan, on October the 29.

Mrs. Hamre, nee Olga Olin Nashem, was born at Haugesund, Norway, August the 12, 1860. On October the 26, 1882 she was married to Tønnes Olin Hamre, at the Lervik Church, Storøen, Norway. They lived at Mandal for about 3 years, at Haugesund a few months, and in May 1885 they immigrated to the U.S. and settled near Hanley Falls, Minnesota, where they lived til 1904 when they moved to Hanley, Sask.

On Friday, October the 26, Mr. and Mrs. Hamre celebrated their 63 wedding anniversary. Mrs. Hamre was in her usual state of health on that day.

She leaves to mourn her departure her husband, 10 children, 33 grandchildren, 16 great grandchildren, 3 brothers and 1 sister. The children are: Christian and Oscar of Hanley; Edwin in San Diego, California; Tandrup of Kenaston; Ferdinand of Toronto; Harry of Prince Albert; Earl of Welland, Ontario; Mrs. J. A. Sandilands of Kenaston; Mrs. R. H. Popplewell of Dinsmore; Mrs. I. E. Austman of Milden. All the children were at the funeral except Ferdinand and Earl.

The brothers are: J. B. Nashem of Elrose, Saskatchewan; Casper Nashem of Haugesund, Norway; Oscar Nashem of Anacortes, Washington.

The sister is Mrs. J. Haaheim of Kragerø, Norway.

Others from out of town who attended the funeral were: Wanda Hamre of Saskatoon; Dorothy Austman of Perdue; Mr. and Mrs. Norman Austman of Kyle; Joy Popplewell of Dinsmore; Vance, Ronald and Keith Hamre of Kenaston; Kenneth Hamre of Langham Mr. and Mrs. J. B. Lovik, Eileen and Marie Lovik of Saskatoon; Mr. and Mrs. N. Lovik of Hughton; Pte. Bert Hamre (Reg. Police) of Regina; Mr. and Mrs. J. Austman of Kenaston.

The pall-bearers were: Ole Nelson, Ed. Bohrsen, W. J. Fletcher, R. A. Moore, H. B. Loe, and John Stangland.

Her Pastor, the Reverend Lars Knudson, spoke on Ps. 116:15 "Precious in the sight of the Lord is the death of his saints."

Mrs. Hamre was a charter member of the Hanley Lutheran Congregation and of the Hanley Ladies Aid. She was also a life member of the Women's Missionary Federation.

Mrs. Hamre loved her Saviour dearly and it was her greatest delight to converse about spiritual things.

May God bless her memory!

Most Noteworthy Books Of The Bible

Genesis has the most fascinating science of world-formation;

Deuteronomy has the greatest code of laws;

Ruth, the most exquisite love story;

Judges reports the Iron Age of Israel;

Samuel tell the tragedy of Saul, and the triumph of David;

Micah has the most complete code of ethics;

Isaiah the supreme declaration of the suffering servant;

The Gospel; the portraiture of a perfect divine-human life;

The Epistle to the Romans; an exposition without a peer of the ways of God toward man;

The Corinthians; the lyric of St. Paul on Charity.

DET BLEV JUL I STUEN

Igen var det julaften.

Gamle Per Sørensen og hans hustru Birgitte satt sammen i sin lave stue. Det var sent paa eftermiddagen. Allerede begynte det aa skumre.

"Tenk at vi fikk opleve enda en jul, vi to gamle," sa Per.

"Ja, det tenkte vi ikke ifjor," svarte konen, "da trodde vi begge at den blev vor siste her i denne verden."

"Vi har sagt saa nu i flere aar: Dette blir vor siste jul. Hvorfor tror du Herren lar oss bli her saa lenge, Gitte?"

Konen satt taus en stund.

"Vi er gjerne ikke ferdige, Per. Vi prøver jo begge at sette vor sak i Guds haand, men — maaskje han som ser og kjenner alt, ser meget han enda maa skjære vekk hos oss."

Per svarte ikke. Men et sukk slapp over hans lepper.

De hadde det godt paa sine gamle dager, de to gamle. Vistnok hadde de hatt en stor barneflokk, saa det hadde gaatt smatt med aa legge sig noe til beste. Men nu var alle barna for lenge siden voksne, og hadde — om ikke overflod, saa dog godt utkomme. Og foreldrene fikk jo nu sin alderdomspensjon. Og unge konsulen, sønn av Pers gamle prinsipal, gav dem hver høst et godt oplag med kull og ved; han vilde ikke at en tro gammel tjener skulde sitte og fryse, sa han. Saa, med forsiktighet, klarte de sig godt. De hadde hvad verden kaller en sorgfri alderdom.

Men var den saa sorgfri som den saa ut til? Nei, en gammel sorg laa og gnaget inne i brystet hos dem begge. Især merket det ved juletiden.

De snakket ikke høyt om den gamle sorgen. Men den laa allikevel paa hjertebunden hos begge. Den var det som fylte begges tanker nu, denne sene julaftens-eftermiddag.

Det mørknet mer og mer.

"Skal jeg tende lampen, Per?"

"Aa nei, la oss sitte lit enda. Jeg synes om aa se lyset fra kakkelovnen skinne saa vakkert ut paa stuegulvet."

"Som du vil, Per. — Men er det ikke et underlig julevær, du? Ingen sne. Bare regn — regn, regn, akkurat som det aaret." Hun holdt forskrekket inne. Men Per sa stille:

"Ja, akkurat som det aaret da Kristian reiste!"

"Tenk, Per, det er nu 22 aar siden. Og det hendte enda paa julaften!"

"Ja, det var paa julaften."

Paa julaften for 22 aar siden hadde sønnen Kristian kommet hjem — mot forventning. For han var i lære hos en møller i nabosognet, og det var for lang vei aa gaa frem og tilbake for den korte juleferien mølleren vilde tilstaa ham. Da gutten blev spurt hvorledes det traff sig at han allikevel kom hjem, begynte han aa graate og fortalte at han hadde opsagt sin tjeneste hos mølleren, — han kunde ikke staa det ut lenger der, saa vondt hadde han det.

Da var Per Sørensen blitt rasende sint. Aldri hadde han tenkt aa opleve den dag da en sønn av ham skulde rømme fra tjenesten! Gutten hadde pent aa gaa tilbake, be om undskyldning og fortsette i læren! Vilde han ikke det, stod hjemmet stengt for ham. Vær saa god, der var døren!

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Og gutten hadde gaatt. Han saa liten og forlatt ut der han gikk nedover veien.

Senere kom bud fra mølleren om at Kristian ikke hadde kommet tilbake. Da var Per blitt redd, og hadde gaatt til gammelkonsulen om raad. Denne undersøkte forholdet hos mølleren og fant at gutten hadde hatt rett: han var blitt daarlig behandlet. For første gang i sitt liv som voksen mann hadde Per Sørensen da felt taarer — bitre angertaarer. Og lettere blev det ikke for ham ved daglig aa se hvor Birgitte led og sørget i taushet.

Noen aar senere hadde de faatt høre at Kristian skulde være sett over i New York av noen bekjente; men noen detaljer var det umulig aa faa fatt paa. Gutten var og blev borte. Og aldri et eneste livstegn hadde de hatt fra ham gjennom 22 lange aar.

Ett hadde imidlertid den ulyksalige hendelse forarsaket. Den stolte, heftige og selvsikre Per Sørensen hadde lært aa gaa i sig selv og fikk se sig selv som en synder — istedet for den respektable mann han alltid hadde holdt sig for. Gjennom lange kampe hadde han endelig funnet veien til den Gud som for Jesu skyld tilgir syndere. Men selvbekreftelsens tunge bør maatte

han stadig bære. Og den var ikke blitt lettere ved aa se hvorledes sorgen la rynker for tidlig i Birgittes ansikt og bøide hennes skuldre.

Begge blev enda sittende en god stund i tussmørket paa julaftens-eftermiddagen. Men samtalen var gaatt i staa.

"Saa er det visst best du tender lampen da, Gitte," sa Per endelig.

"Ja — og jeg skal jo ogsaa til aa tenke paa litt mat til oss," svarte hun. "Jeg vet jo at du siden den jul ikke har bryd dig om risgrøt til jul."

Hun fikk tendt lampen, som stod paa et bord borte ved vinduet. Idet hun saa skulde til aa trekke rullegardinen ned, undslapp det henne et halvt forskrekket rop.

"Hvad er det, Gitte?"

"Aa, jeg syntes det stod en maan utenfor ruten og saa inn."

I det samme hørte de ytterdøren inn til gangen bli aapnet. Og de hørte skritt. Nu banket det. Mor Birgitte gikk paa skjelvende ben hen og lukket op. Hun kunde se at i halvmørket ute i gangen stod en velklædt herre, med hatten i haanden.

"Gledelig jul!" sa han med dyp stemme. "Det er her Peder Sørensen bor, ikke sant?"

"Jo, — værsgo, kom inn!"

Han steg inn og tok den stol hun holdt frem til ham.

"Jeg kommer nok med hilsen til Dem, — fra Deres sønn."

"Fra — fra Kristian!" — Det kom fra begge samtidig.

"Ja, det er fra Kristian."

Han fortalte saa at han var dansk-amerikaner, at han bodde i Minneapolis — og at han ikke alene kjente deres sønn, men ogsaa hele hans historie. Hin julaften hadde han funnet ly i en skolekamerats hjem; alle der hadde lovet ikke aa si noe. Siden hadde han kommet sig inn til Kjøbenhavn. Og derfra over til Amerika, ved aa arbeide som dekksgutt paa skibet. Efter en del forsøk i New York hadde han funnet veien vest over, til Minneapolis, hvor han nu eide in. innbringende korforretning.

"Vet De noe om hvorledes han er sinnet mot sin far?" spurte Per med neppe hørlig stemme.

"Lenge var han nok temmelig bitter. Men i de senere aar har han skiftet sinn, siden han blev omvendt til Gud. Og siden har han stadig tenkt paa aa a reise hjem til Danmark for aa se til sine gamle foreldre."

"Kommer han snart?" — Taarene rant nu Per nedover kinnene.

Gitte hadde hele tiden sett nøie paa den fremmede, studert hans ansikt trekk for trekk. Nu reiste hun sig plutselig og gikk raskt bort til ham.

"Du er selv Kristian! — Velkommen hjem, min egen gutt!"

Han hadde ogsaa reist sig, og sluttet nu sin lille, gamle mor i sine armer.

"Ja, mor, det er Kristian, din egen gutt!"

Per prøvde ogsaa aa reise sig, men sank helt overveldet tilbake paa stolen.

"Kristian, min stakkars forurettede sønn," bad han skjelvende, "kan du tilgi din far, som for lenge siden bittert har angret sin haardhet?"

Med armen om morens skulder gikk sønnen bort til sin far og tok hans haand.

"Ja, far, jeg tilgir av ganske hjerte, likesom Gud har tilgitt mig min aarelange bitterhet. Nu er det jul — jul, da englene sang: Fred paa jord."

Taarer silte nedover gamle Per Sørensens ansikt, men i hans øine straalte det allikevel nu av hjertefred og lykke.

Men mor fikk det med ett travelt. — "Sett dig nu ned her hos din far, Kristian, og part med ham, mens jeg faar i stand litt julemat til dere begge."

Og mens far og sønn satt sammen i Herrens fred, gikk mor Birgitte smaaenynende ute paa sit kjøkken.

"Akk, Gud," sukket hun lykkelig, "nu vet jeg hvorfor du, i din store naade og miskundhet, gav fra og mig aa opleve ogsaa denne jul."

—H. E. J.

Hvor meget skulde ikke kunde utrettes om menneskene var forstandige! Om Kristi disipler istedenfor at forakte og klandre hverandre, optraadte enig og broderlig, hvor meget større fremgang skulde ikke da misjonen faa.

—Mackay.

Troen er en Guds Gjerning i os, som forandrer Hjertet og føder os paany af Gud og gjør os til andre Mennesker. —Luther.

WOMEN'S MISSIONARY FEDERATION

In connection with the map on the reverse side, it is our aim to have a full report from each of the Circuits, giving facts and information of interest to the locals, Circuits and District as a whole. Our W.M.F. is a missionary venture, let us all, each and every member, be a true missionary in doing our utmost in spreading the Gospel of Christ that many may find Him as their Savior. Be diligent in your own local society, and also in the Circuit and District organizations.

* * *

Report of Camrose Circuit W.M.F. as given at District Convention 1945. The W.M.F. of Camrose Circuit was organized in 1921, though the boundaries have since then been altered somewhat. Next year we plan to celebrate our Silver Jubilee. W.M.F. conventions are held in May each year, apart from the regular Circuit Meeting, the L.D.R. meeting in conjunction with it. Thursday afternoon of Camrose Week is alternately taken charge of by the Edmonton and Camrose Circuits.

All the suggested departments are worked by the Circuit organization. Each one of them has grown, especially the Mission Box and Cradle Roll departments. As a special project the local Ladies Aids through the Circuit supports a Bible Woman in China. This year the W.M.F. has pledged support of the Camrose Lutheran College Memorial Appeal, the aim of which is a new building for the College. Other institutions besides the College are, The Canadian Lutheran Bible Institute at Camrose, an inter-synodical venture, and the Bethany Sunset Home, at Bawlf. Many of our Ladies Aids give liberal support to the above mentioned institutions. Since there is a great need of a new building for the Home, more of our Ladies Aids should be encouraged to contribute.

For a number of years the Circuit has sponsored a broadcast over CFRN, Edmonton, usually near Mother's Day. This year it was April 15. We encourage good reading in the homes of our people. One of the important items of reading that should be in every home is our Canadian Church paper "The Shepherd". Within the Circuit there are 316 subscribers.

Within the Circuit there are 8 L.D.R. locals. There are 25 Ladies Aids that have been contacted with triplicate cards. Only 14 of these have been returned, however, this year. Since this is the only means we have of measuring our growth, and making contact with the Aids we urge a better response in this important matter.

Pastors serving within the Circuit are as follows: Dr. H. T. Egedahl, Provost (6); Rev. A. K. Odland, Bawlf (3); Rev. A. M. Vinge, Camrose (2); Rev. E. B. R. Haave, Edberg (5); Rev. H. Olsen, Bentley (1) who was ordained in July; Rev. G. Morstad of Calgary who is serving Cereal for the time being; Rev. S. J. Rude and Rev. K. O. Kandal who have now left our Circuit, have served at Armena (3), and Wetaskiwin (4) respectively. To the former field we welcome Rev. Raymond Olson. (The figures designate the number of Aids in the parish.)

The Ladies Aids known of within the Circuit are: Provost parish — Amisk, Metiskow, Vor Frelers, Zion, Battle River, *Provost; Bawlf parish — *Zion, Skudenes, *Bawlf; Camrose parish — *Camrose, Parkland; Armena parish — *St. Joseph's, Bethlehem, *Skandia; Wetaskiwin parish — *Bethel, Zion, Asker, *Vang; Edberg parish — *Edberg, *Rosebush, *Bethany Donalds, *Bethany Morrin, *Bethesda; Bentley parish — Bentley, and Cereal which is served from Calgary. From those marked * triplicate cards have been received.

"I must work the works of Him that sent me while it is day, the night cometh when no man can work" John 9:4. Let us ask: Am I doing all I can for this great work of the Kingdom?

Mrs. E. Haave,
Circuit President.

*Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as you ever can.*

A Reminder to All Ladies Aids

1. Fill in and send the triplicate cards at the earliest possible date, together with the per capita dues or membership fee. You then receive the Program Series and material.

2. Forward the Work Sheets even though your Aid is not working all the departments. Fill in what information is available on the sheets for the departments worked in your society and mark the others "Not worked" and forward them also.

3. Begin NOW to plan for attending your Circuit W.M.F. Convention.

4. Are your Ladies Aid members all subscribers to "The Shepherd"? Especially the officers should be readers of this Canadian Church paper.

5. Daily Bible reading and prayer.

6. Regular attendance at Church and Ladies Aid meetings.

Report of Promotion Department, Yorkton Circuit as given at Circuit Convention May 9, 1945

Historian — In August 1943 I sent letters to 18 Ladies Aid presidents of Yorkton Circuit asking them for their own local Ladies Aid history. In answer to these requests I received 3 histories. Several Ladies Aids are, I believe, working on theirs and we are in hopes they will soon be completed and mailed to the Circuit Historian.

Those I received have been entered in the Circuit history book and copies were also sent to the District Historian. A few interesting paragraphs from each of them also appeared in an issue of The Shepherd last fall. Through W.M.F. histories we record God's blessings upon us and our women's organizations in the Church and rejoice that He has selected us to be His co-workers and chosen instruments to help spread the Gospel. May we never grow weary of performing His work. "O give thanks unto the Lord for He is good." Ps. 107:1.

The past year has witnessed our observance of the centennial and many other anniversaries and we have become more conscious and appreciative of our spiritual heritage. May we remain worthy descendants who guard and treasure these blessings for future generations. Each aid should make an effort to gather facts of early beginnings, pictures and brief biographies of outstanding early women church workers, and now, while some of those pioneers are still with us, is our last chance to get these histories.

As a memorial to the good women of our beloved church, who so willingly have made so many sacrifices, may we go onward under God in our recordings and preservation of facts pertaining to women's participation in Church work.

Publicity, Literature and Publications — In order that the W.M.F. work may go forward as rapidly as possible it is necessary that each Ladies Aid member take an ever increasing interest in it. This can only be achieved by more and more reading and studying the Bible, our church papers and good books, as the more we read and find out about it, the more interested we will naturally become. One cannot be interested in something one knows nothing about.

It would be well if every Ladies Aid member would subscribe to and read at least one or two of our church papers, especially the News Bulletin, which is the W.M.F. own periodical and is only 25¢ per year. Much money is squandered every year for no good purpose and with no benefits to ourselves or our families received in return. In comparison with these large amounts the subscription price to our Church paper is so very small, and when they enter our homes and their messages enter our hearts, they bring with them untold blessings.

The use of the W.M.F. program series at your own Ladies Aid meetings will help to make the meetings more interesting and inspiring. Pamphlets for each department in the W.M.F. are printed and may be had by just requesting them. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." II Tim. 2:15, has become a favorite scripture passage of the Literature and Reading Project Department.

Good books may be ordered from Augsburg or Outlook. Reading lists for adults include "Good Books" a 32-page booklet and "Timely Books on Current Issues". There is also a separate reading list of

Saintly Mother and Famous Son

Lady Montgomery is the mother of General (now Field Marshal) Sir Bernard L. Montgomery, the foremost British military leader of the Second World War.

Field Marshal Montgomery is a man of God. He does not drink, smoke, or swear. He reads the Bible daily. When the Germans were first decisively defeated after the invasion of France, General Montgomery declared: "The Lord, mighty in battle hath given us the victory."

Lady Montgomery declares that her famous son's knowledge and love of the Bible may be due to the fact that when he was a lad she taught him to learn a verse of Scripture daily. Lady Montgomery goes on to say:

"I wonder how many of my readers have been brought up to learn a verse of the Bible every day? I was brought up to do this, and as a consequence I know nearly all the Psalms and most of the New Testament by heart. . . . Being a bad sleeper I find it a great comfort to repeat to myself passages of the Scriptures in bed. And I brought up my children to learn a verse from the Bible every morning before breakfast. It may be that General Montgomery's knowledge and love of the Bible starts from this fact."

(Taken from the Bible Success Band)

The Church In Their House

(Romans 16:5)

GERTRUDE WARTCHOW

I'm sure our Lord must love
Our costly temples grand,
The wondrous buildings raised
Throughout our mighty land,
Where congregations large
Sing praises to His name,
Where pastors tell of Him
And spread abroad His fame;

But sometimes He must miss
Those congregations small
Who worshipped in their homes,
Who had no church at all.
"The church within their house,"
The little, faithful flock,
Which Satan could not crush,
Built firmly on the Rock.

Then let us gather 'round,
Friends, children, parents, all
The "church within our house,"
Unto our Savior call;
If we but bid Him come,
Then we shall feel Him nigh;
Has He not said, "Where two or three
Are gathered, there am I"?

children's books entitled "I Want A Book".

Beginning a W.M.F. Library and adding to it from time to time, is a very wise investment, as it may be the means of creating throughout the whole community a greater interest in the Lord's work.

RADIO — There are two important vehicles of expression for spiritual growth: One is the written word which can reach every literate person who will take the trouble to read and understand. The other is the spoken word which can reach every-one literate or not, without any more effort than to open the ear and the mind.

In the U.S. the W.M.F. have had their own radio program for several years. In the Canada District plans have also made to have our own radio program over our local stations and in this way use the air waves to present to our people throughout the land, the message of Salvation as found in God's own Holy Book. Plans have now been completed and it is reported that the first Canadian W.M.F. program will be broadcast on July 15 at 9 a.m. over CFQC. (Since this was written, the W.M.F. has sponsored several broadcasts during July, August and September).

We get very little if anything for nothing and this departure will require funds also. All W.M.F. members should be vitally interested in spreading the Gospel and when Christ dwells in our hearts He will open our pocket books too, to help some poor wanderer to find his way to Jesus.

We have, indeed, much to be thankful for and can truly say with David in Psalm 103 "Bless the Lord, O my soul, and forget not all His benefits."

Mrs. M. Oberg, Circuit Promotion Sec.

Church Etiquette

1. *Come.* Never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."

2. *Come early.* Rushing into church the last minute is not conducive to true worship.

3. *Come with your whole family.* "The church service is not a convention that a family should merely send a delegate."

4. *Take a place towards the front of the church;* leave the rear seats for those who may come late, and mothers with children. *Please!*

5. *Be devout* — the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's house deserves our utmost reverence.

6. *Be thoughtful of the comfort of others.* Never place yourself at the end of the row and expect others to pass by you to reach at seat.

7. *Help strangers* to find and follow the service. If they have no book, share yours with them. *Sing!* Join in the worship!

8. *Always remember that strangers are the guests of the church members.* Treat them with the same courtesy you would if they should visit you in your own home.

9. *Give a good offering to God.* God loveth a cheerful giver! Freely ye have received!

10. *Never rush for the door* after the benediction as though the church were on fire. Speak and be spoken to. Be congenial!

11. *Never stay away from church* because the church is not perfect. How lonesome you would feel in a perfect church.

12. *Remember at all times* that you are in the House of God.

—Christian Beacon.

Little Boys and Little Sheep

Joe came home with his clothes, and even his little curls, all wringing wet. "I just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie. "'Cause all the other boys did," said Joe. "So I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire and made him drink hot lemonade. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went, all the rest followed. One day a big ram found a gap in the fence and he thought it would be fun to see what was in the other field. So he jumped, without looking where he was going, and tumbled to the bottom of an old dry well.

"The next sheep never stopped to think what had become of him, but jumped right after, and the next, and the next, though father tried to drive him back. But they kept on jumping and jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly things!" exclaimed Joe. Then he looked up at his aunt and laughed and became quite red in the face.

—Selected.

Report for Edmonton Circuit W. M. F.

There are 15 Aids in Edmonton Circuit, 13 of which are active. The past 2 years all 15 Aids have sent in their triplicate cards. Elections are held each June, when we have our Annual Convention. Usually there is only one meeting each year, although when possible we have a W.M.F. evening during our Circuit Convention in the Fall.

We have been working all departments. This spring we adopted the Simplification plan. Our Circuit supports a Bible Woman in China, each Aid in the circuit donating a sum of money each year. At our spring Convention we decided to sponsor a broadcast over CFRN, Edmonton. So far this has not been done but we hope to after the New Year.

Mrs. J. Holte, Pres.

Some people fight for their own opinions under the impression that they are defending the Almighty.

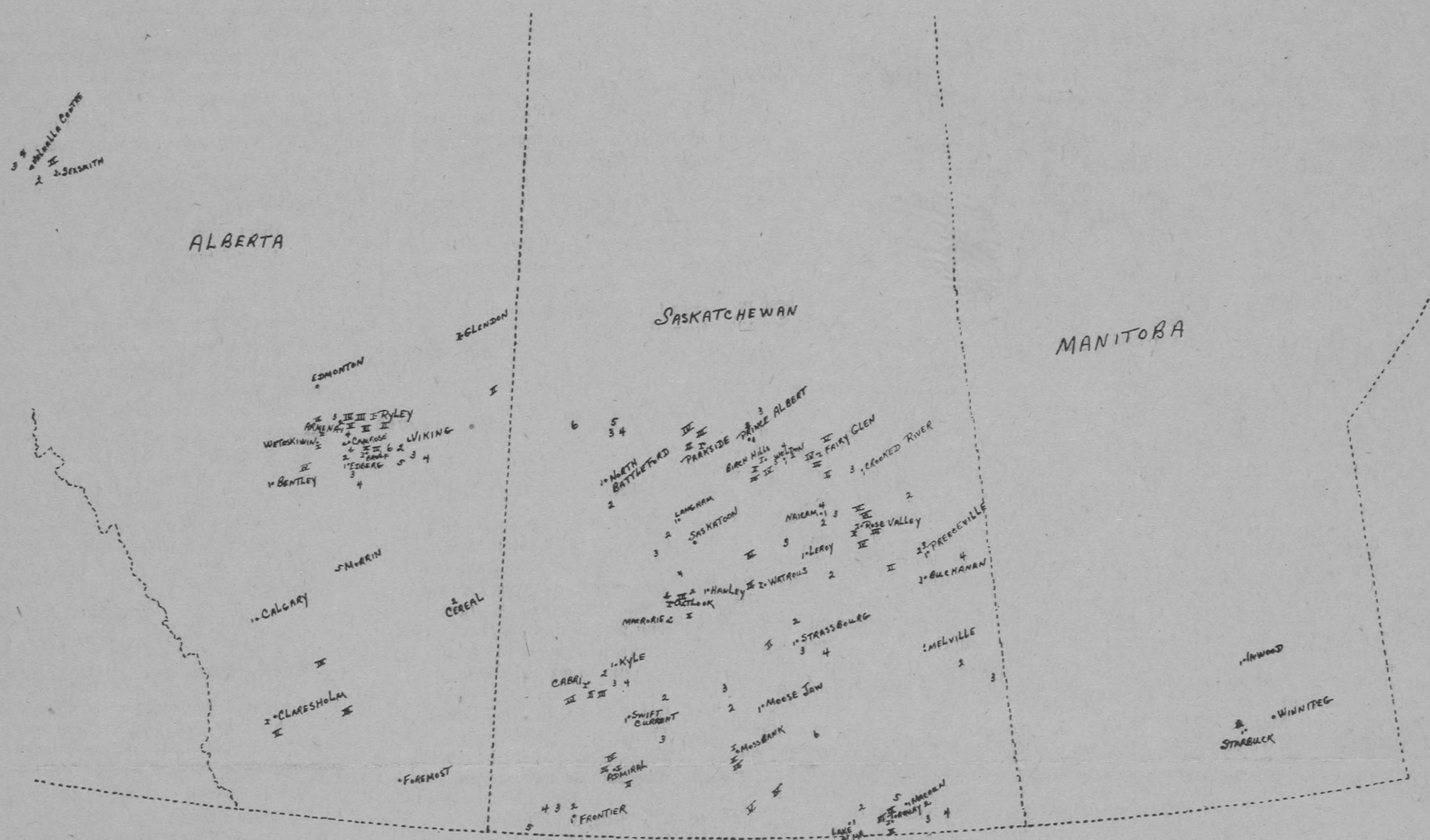


WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.



LOCATION OF LADIES AIDS OF N.L.C.C.



WOMEN'S MISSIONARY FEDERATION

The above map will give you at a glance the location of the Ladies Aids as to parishes and Circuits within our Canada District. It is hoped that if your own local Ladies Aid is not listed, you will kindly inform the editor of the W.M.F. page at once. There are 10 Circuits including Manitoba which is not yet definitely organized as a Circuit. In the District there are about 50 parishes, with approximately 160 Ladies Aids recorded.

PEACE RIVER CIRCUIT — 4 parishes. 7 Ladies Aids.

Dawson Creek —
Fort St. John —
Valhalla Centre — 1 Valhalla Centre;
2 Poplar Hill; 3 Bethany; 4 Valhalla.
Sexsmith — 1 Christ Lutheran, Sexsmith;
II Northfield; III Norden.

EDMONTON CIRCUIT — 4 parishes. 15 Ladies Aids.

Edmonton — Central Lutheran.
Glendon — 1 First Lutheran, Glendon;
2 Bethel, Lea Park.
Ryley — 1 Ryley; 2 Holden; 3 Amisk
Creek; 4 Bardo; 5 Kingman; 6 Trond-
hjem.
Viking — 1 Golden Valley, Viking; 2
East Scandinavia; 3 Trinity; 4 Shar-
ron; 5 Bethania; 6 West Scandinavia.

CAMROSE CIRCUIT — 7 parishes. 25 Ladies Aids.

Camrose — a Camrose; b Parkland.

Bawlf — I Bawlf; II Skudesnes; III Zion.

Armenia — 1 Skandia; 2 Bethlehem; 3 St. Joseph.

Wetaskiwin — I Bethel; II Vang; III Zion; IV Asker.

Edberg — 1 Edberg; 2 New Norway;
3 Rosebush; 4 Bethany, Donald; 5 Bethany, Morrin.

Provost — 1 Provost; 2 Amisk Park;
3 Metiskow; 4 Zion; 5 Battle River;
6 Vor Frelsers.

Bentley — 1 Bentley.

SOUTHERN ALBERTA CIRCUIT — 3 parishes. 7 Ladies Aids.

Calgary — 1 Trinity; 2 Cereal.
Claresholm — I Nidaros; II Granum;
III Zion, Enchant; IV Milo.
Foremost —

PRINCE ALBERT CIRCUIT — 7 parishes. 23 Ladies Aids.

North Battleford — 1 Bethlehem; 2 Ur-
land; 3 Robinhood; 4 Bethel, Med-
stead; 5 Zion, Robinhood; 6 Imma-
nuel, Mervin.
Parkside — I Immanuel, Parkside; II
Scandia; III Concordia; IV Shell Lake.
Prince Albert — 1 Prince Albert; 2
Spruce Home; 3 Paddockwood.
Birch Hills — I Birch Hills; II Saron;
III Bethania; IV Waitville.
Weldon — 1 Weldon; 2 Norden; 3 Lake
Park; 4 Rose Hill.

Fairy Glen — I Carrot River; II Bethel,
Sout Star; III Melfort Creek; IV
Brockington; V Beaver Creek.
Crooked River — 1 Crooked River;
2 Chelan; 3 Eldersley.

SASKATOON CIRCUIT — 6 parishes. 14 Ladies Aids.

Saskatoon — 1 Zion Ladies Aid, consist-
ing of 4 Circles. a West Side; 6 City
Park; c Nutana; d Dorcas.
Langham — 2 First Saskatchewan; 3
Fron; 4 Valley Park.
Macrorie — a Bethania; b Our Savior's.
Outlook — I Bethlehem, Outlook; II
Green Valley; III Saskatchewan River.
Hanley — 1 Hanley; 2 Spring Creek.
Watrous — I St. Olaf, Watrous; II Pen-
zance; III Bethel, Young; IV St. John's,
Viscount.

YORKTON CIRCUIT — 7 parishes. 26 Ladies Aids.

Leroy — 1 Zion, Leroy; 2 Aarness, Kan-
dahar; 3 Hoiland, Carmel.
Naicam — 1 Immanuel, Naicam; 2
Dovre, Spalding; 3 East and West
Dahilton; 4 Lac Vert.
Rose Valley — I Zion, Rose Valley; II
Dovre; III Bethel; IV Scandia, Hen-
don; V Archerwill; VI Nut Lake.
Preeceville — 1 St. John's, Preeceville;
2 Ketchen; 3 North Prairie; 4 Nor-
quay.
Buchanan — II East and West Moe.
Melville — 1 Zion; 2 Christiania, At-
water; 3 Spy Hill.
Strassbourg — 2 St. Olaf, Govan; 3 Nor-
rona, Bulyea; 4 Lunner, Southey.

SWIFT CURRENT CIRCUIT — 5 parishes. 21 Ladies Aids.

Swift Current — 1 St. Olaf; 2 Highland;
3 Spring Valley.
Cabri — I Scandia; II St. John's; III
Trinity; IV Bethany.
Kyle — 1 Clearwater; 2 Horse Butte;
3 Bethel; 4 West Prairie.
Admiral — I North Immanuel; II South
Immanuel; III Scotsguard; IV Beth-
esda, Simmie.

MOOSE JAW CIRCUIT — 5 parishes. 20 Ladies Aids.

Moose Jaw — 1 Central Lutheran, Moose
Jaw; 2 Bethany; 3 Zoar.
Mossbank — I Lake Johnston, Moss-
bank; II Concordia; III Congress;
IV Viceroy; V Grand Valley.
Lake Alma — 1 Lake Alma; 2 Immanuel,
Maxim.
Torquay — I Trinity, Torquay; II Sa-
lem; III Hamar, Bromhead; IV Lac
Qui Parle.
Macoun — 1 Bethany, Macoun; 2 Snas-
sen; 3 Trinity, Estevan; 4 Zion,
Hirsch; 5 Bethlehem, Midale; 6 Be-
thesda, Wilcox.

MANITOBA CIRCUIT — 3 parishes. 3 Ladies Aids.

Winnipeg — First Lutheran, Winnipeg.
Starbuck — Bethlehem and Bethania.
Inwood —

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba., Første Nr. i Januar, 1946



Pastor H. Arnholt Strand

Pastor Strand som var feltprest under krigen og som før krigstjenesten betjente Valhalla kaldet er kommet tilbake til sit kall. Vi er glad at Pastor Strand har etterkommet opfordringen at skrive de norske prekener i 1946. Hans første preken er dette nummer. Bed for ham at han maa faa naade til at bringe ordet til Hyrdens lesekrets saaledes at de kristene kan styrkes og de ufrelste finde veien.

Vi vil ogsaa faa si hjertelig tak til Pastor O. J. Marken, Swift Current som har skrevet de norske prekener i det svundne aar.

HVAD SIER DEN STORE BARNEVENN?

1 Søndag etter Kristi Aapenbaringsdag. - Markus 10, 13-16

H. Arnholt Strand

De fire evangelisters bilde av Jesus kjennetegnes av en sjeldsynt ro. Jesus var en mester i selvbeherskelsens svære kunst. Men evangeliet for idag forteller om et høve da han ga fritt uttrykk for sine kjensler. Dette at mødrene bar sine smaa barn til ham tyder jo paa at der var en hel del motakelige hjerter i Perea. Hendelsen har faatt sin plass like etter fortellingen om Jesu samtale med fariseerne om ekteskapet. Dette har sikkert sin dype sammenheng. Kristus betoner ekteskapets høyhet og velsignelse i motsetning til den løshet overfor ekteskapsbaandet som mange av fariseerne holdt paa.

Det er da disiplene ville hindre barna i aa komme til ham at Jesus blir vred. Hvorfor? De gjorde det vel i den beste mening. De visste jo hvor optatt Mesteren var med aa forkynne evangeliet og helbrede syke. Han burde derfor spares, syntes de. Og hvad skulle det tjene til at mødrene kom med disse smaa barna til ham? De kunne jo ikke forstaa innholdet av hans forkynelse, for de var jo saa smaa at de maatte bæres fram til Jesus. Var det ikke bedre at han fikk være i fred for dem, saa han i stedet kunne gjøre saa mye mere for de som hadde baade alder og forstand? Det er den samme tørre, forstandsmessige betraktning en stundom møter hos mennesker ogsaa idag, særlig hos de som forkaster barnedaapen. Men det er et avgjort ubibelsk syn paa barnet. Vi hører engelen forkynne Sakarias at barnet Johannes (Døperen) "...skal fylles med den Hellige Aand like fra mors liv" (Luk. 1:15) Og Jesus hadde netop talt til disiplene alvaarlig om aa omvende seg og bli som barn, dersom de ville komme inn i Guds rike.

Markus forteller at Jesus ble vred. For hans syn paa barna var et ganske annet. Deres ferd var et vitnesbyrd om deres sinn skurret imot Jesu sinn paa dette punkt. Han har da atter sagt oss at barnesinnet egentlig er det eneste som kan motta Guds rike, og at de voksne maa bli som barn for aa komme inn i det. At "Guds rike hører

Dahl Melby døde i 1942. Dette skrev han for Indremissionsvennen. Det er ikke ofte at denne side av saken berøres. Det minder om Daasvand's ofte brukte uttrykk: "Nu brødre maa vi dele ansvaret". —V.

Vane-kirkegang, daab konfirmation

Med redaktørens tillatelse vil vi gjøre noen bemerkninger til "Vennebrev" paa sidste side av nr. 44 av *Vennen*.

En "Abonnet" sier at han kjender menigheter 30 aar gamle, hvor der aldrig har været noget bønnemøte, og det er bedrøvelig at høre mange av prækene som er holdt i vore lutherske menigheter, hvor vane-kirkegang, daab og konfirmation blir sat op som nummer en og Kristus og hans gjensløsningsverk som nummer to.

Ved at analysere disse anker ser det ikke saa ilde ut. Men vi frygter for at der hersker en ikke liten forvirring i en "Abonnet"s sind med hensyn til disse uttalelser.

I Luk. 4, 16, læser vi, at Jesus gik paa sabbatsdagen efter "sædvane" ind i synagogen og satte sig.

Jeg ønsker til Gud at der var mange flere som vilde følge Jesu eksempel, og gaa i Herrens hus paa søndagen end kanske sitte hjemme eller gjøre fra sig arbeide som er blitt forsømt gjennom uken.

Men, og her er et stort men ogsaa. Det er synd at gaa til kirken, naar man gaar bare for at finde feil og kritisere. Der er nok av feil og daarlighet at finde; men om vi som kristne bad mere om at faa modtagelige hjerter for sandheten fra Gud, saa tror jeg vi vilde befries for ondartet kritik.

For en fjorten aar siden var min hustru og jeg paa besøk hos en kjær bror, og da der skulde være et møte i en kirke der i byen, tok vor ven os i bilen til kirken. En stund før møtets slut reiste vor ven ut og kom ikke tilbake. Naar møtet var slut gik vi ut og fandt vor ven sittende i bilen. Paa hjemveien maatte vi jo finde ut hvad som var iveien siden han gik ut før møtets slut. "Aa, det var da ikke noget at høre paa. Da var P. L. noget andet at høre paa." Ja, svarte vi, kan saa være; men kom nu ihu der er kun en P.L.

saadanne til", vill selvsagt ikke si at barna eier Guds rike før de kommer til Jesus, for "Det som er født av kjødet, er kjød..." Men Guds rike høver for de smaa. Dette berodde ikke paa hvad de smaa barna eiet, men paa hvad de saknet. Synden hadde ikke blitt en makt i deres liv. Jesus, den store barnevenn, hadde sett gjenglansen av den himmelske klarheten i barneblikket. Derfor var de ogsaa skikket for Guds rike. De gjorde ingen motstand.

At Jesus og barna staar hverandre nær, har ogsaa enhver barneopdrager mere enn engang faatt erfare. Hvor ofte har vi ikke undret oss over den sikkerhet hvormed disse Jesu minste smaa og deres tanker beveger seg i de himmelske herligheters verden! Derfor maa vi eldre mange gange, istedenfor aa lære de smaa, sitte ved deres føtter og lære av deres tro og ydmyhet.

Saa la Jesus hendene paa dem. Han ga dem sin velsignelse. Om haandspaleggelse hører vi alt i det gamle testamente hvor den gamle Jakob velsigner Josefs sønner (1. Mos. 48:14-15).

Og Jesu velsignelse var ikke bare gode ønsker. Det var en virkelig meddelelse av sin naade. Han la derved et himmelsk frø i de smaa barnesjele. Derfor begrunner vaar kirke med rette barnedaapen ut fra dette ord, Og saa bærer vi trøstig vaare barn til Kristus i daapen for aa motta hans guddoms naade.

Vi eldre har ingen rett til aa hindre vare smaa i aa komme til Jesus i daapen. La oss vokte oss vel for ikke aa legge stener i veien for dem. De skal bæres fram til ham, ikke bare i daapen, men hver dag i forbønn. Heller ikke maa vi hindre dem ved aa leve et liv som skjuler Kristus for dem. Foreldre som spotter det som er hellig, forsømmer Guds ord og Guds hus, og ikke selv ber, hindrer sine barn i aa komme til den store barnevenn. "Hindre dem ikke!"

Saken er vist den, at vi er blitt aandelig matlei; vi har tapt hunger og tørst etter rettferdighet. Slik gik det med Israels barn paa ørkenvandringen ogsaa. De blev lei av "mannaen", "himmelbrødet", som er Kristus, saa blev der knur og klage baade over tjeneren og Herren. Ja, slik er vi. —

"Daab og konfirmation som nr. 1, Kristi gjensløsnings verk nr. 2." — Bror, vet ikke hvem du er, men vi vil faa sagt: at uten daab var der ikke blitt noget gjensløsningsverk. "Saaledes sømmer det sig for os at fuldkomme al rettferdighet." Matt. 3, 15.

Det er sørgelig at høre saa megen klage over tilstanden, og ikke forsøke at rette paa det som er kommet i ulag. Vi vet hvad det vil si at høre hjemme i en død menighet, men menigheten blir ikke levedevd den slags kritik. "Der man være noget galt noget steds." Ja, men om det skulde findes at være hos os? — Ransak mig, og Gud, og kjend mit hjerte! Se, om jeg er paa fortapelsens vei og før mig paa evighetens vei. Sal. 39, 23-24.

Dette være sagt i al broderlighet.

D. L. Melby.

I Indremissionsvennen.

Biskop Berggrav i London

Paa Søndagen, den 11 November, besøkte jeg Den norske sjømands kirke i London, hvor pastor J. Ursin er prest. Det gjorde mig godt a faa høre evangeliet prediket. Det kom saa enkelt og like till. Vi glemte nuet og Gud fikk tale til oss gjennom sitt ord. Efter gudstjenesten blev det oplyst at neste søndag vil biskop Berggrav tale i St. Margarets Kapel paa klokken 11 om formiddagen og i sjømands kirken klokken 7 om aften. Og det er dette besøk jeg ønsker aa skrive litt om.

Da jeg kom til London den 18 november for aa høre paa biskopen, gik jeg om eftermiddagen forbi St. Margarets Kapelsom ligger ved siden av Westminster Abbey. Paa notis tavlen saa jeg skrevet med store bokstaver, "Quisling said, The Christian front is the hardest to conquer. The Leader of the Christian front in Norway Dr. Eyvind Berggrave, Bishop of Oslo will preach Sunday Nov. 18 at 11 A.M." Jeg kunde ikke andet enn tenke paa betydningen av denne reklame. Den var jo et motbevis mot all den beskyldning som har varet utøst i England over Luther som Hitlers aandelige forfader.

Da jeg kom til sjømands kirken om kvelden var salen allerede full av folk og sidedørene til kirken var skyvet helt tilbake saa kirken og salen var som en stor sal. Nogle sange blev sunget og Herrens ord blev lest, den 84 Salme, derefter blev kaffe serveret. Under dette kom biskopen og han gikk omkring aa talte med folket. Da tiden kom at biskopen skulde tale var kirken of salen full av folk og biskopen selv satte sig ned i en av kirkebenkerne sammen med folket. Det var noget typisk med dette — biskop og aandelig leder, men ett med folket. Og er det ikke dette som har preget den norske kirke under det naziske styre i Norge, kirken og folket var ett.

Efter sang og musik talte biskop Berggrav, og han begyndte med et gamlet norsk uttrykk, "Bibelen er grundloven." Under okupasjonen blev dette uttrykk forandret til "Bibelen og London." Dette kan vel høres litt rart ut, men naar vi tenker paa omstendighetene saa er det let aa forstaa. Her i London var kongen og den norske regjering, og fra London fikk vi nyheter om krigens utvikling. London blev saa aa si vaart eneste vindu som vi kunne se ut paa verden igjennem.

Saa fortalte biskopen oss litt om hvorledes bibelen blev saa aktuell i Norge. Til aa begynde med efter tyskerne kom inn i Oslo, var der stor forvirrelse; folket var paa stadig flugt. Hvorledes skulle vi som kirkens tjenere møte dette? Da vi saa paa teksten for kommende søndag, begyndte Herrens ord aa aapne sig for oss, for i evangeliet stod der. "Eders hjerte forferdes ikke, tro paa Gud og tro paa mig." Vi kunde ikke gjøre andet end aa predike ordet. Og slik hente det gang paa gang.

Guds ord blev aktuelt.

Medens biskop Berggrav var i fangenskap, fikk han lov til aa skrive et brev om uken til sin hustru. I et av brevene skrevet i desember nevte han litt om teksten for 1st søndag i Advent, der Jesus sier at han var kommet for aa predike evangeliet for det fattige og forkynde forløsning for dem som sitter i fangenskap. (Luk. 4:16 flg.) Nogle dage senere blev han kalt inn til forhør og blev fortalt at han ikke fikk lov til aa sitere bibelen i sine breve fordi bibelen var for aktuell.

Om de forskjellige fronter i Norge, sa biskopen, i virkeligheten var der bare en front. Lererne og jurister og kirken var som en front. Mange som stod adskilte blev forenet med kirken. Det norske folk stod som en front, folket og kirken var ett.

For at jeg ikke skal bli misforstaa, saa maa jeg ogsaa nevne at der var stunder, da vi ikke altid var freidige. Vi hadde vaare mørke stunder, med tvil og anfektelser. Vi bad til Gud, men det var likesom vi stirret ind i haapløshetens hav. Men saa kom der stunder da Gud tok forbandelsen og vridde den saa velsignelsens draaper dryppet ned paa oss.

Det var en stor stund i sjømanskirken i London, og jeg er sikker paa at alle som hørte paa biskopen ønsket at han kunde ha talt meget lengere.

Maa jeg saa til slut faa si. Krigen er over, men dens forbandelse vil henge lenge over verden. Maa vi i Kanada ogsaa følge Norges eksempel aa staa sammen som folk og kirke som en front imot den aandelige mørke som hanger over verden. Er vi tro imot hans Ord saa vil Han vri velsignelsens draaper over oss.

FRA ORDALE

Nu er det lenge siden vi har set noget fra Concordia menighet ved Ordale. Det har vert et middels godt aar hvad avling angaar, og folk lever godt i saa maate. Guds ord har ogsaa vert saaet saa vi staar til ansvar. De troende sammen med presten ber om vekkelse for de uomvendte og fornyelse for de troende.

En paamindelse om dette hadde vi nu ihøst da Mr. Bjørn Helle døde saa hastigt. Han var oppe og ute og stelte som vanlig om morgenen. Han kom da ind og følte ikke saa godt og la sig paa sofaen, foldet sine hender og bad "Gud ver mig synde naadig, ta imot mig some jeg er". Saaledes sovnet han ind. Det blir et savn baade for hans nærmeste og for menigheten. Maatte denne paamindelse bere frugt.

En anden begivenhet var i November da Lars Senum fylgte 80 aar. Venner og naboer, samt prestefolket kom og lykønskede ham. "Fint gjort" — ja som det gamle ordsprog sier at "De unge maa leres men de gamle skal eres." Pastor S. Fengstad hadde skrevet et fint godt digt for anledningen. Da indholdet var saa godt vil jeg sende det ind om det kunde bli flere til velsignelse. Her er digtet:

Til Lars Senum paa hans ottiende fødselsdag.

Henrundne er nu otti aar, slig vilde Gud det lage
Saa glem da hvert et hjertesaar i disse mange dage

Hidtil jo Herren hjulpet har, alt godt du fik jo naade var slet ingen det fortjente.

Nu Jesus Krist ver Lars til trøst den tid han her skal vandre

Du har ham med dit blod forløst saa lat ham med os andre

Som dyrekjøpte her gaa frem, at vi tilslut i himlens hjem

Hos dig ma alle samles.

Kan nevne med det samme at her har veret brudevielse i Mr. og Mrs. Otto O. Senums hjem da deres datter Birdie blev viet til Mr. Carl Lande av Ordale den 29de november. Maa Gud velsine deres samliv.

Fra en ved Ordale.

CHORUS SINGING

Silas Bergstad

The singing of Gospel choruses has for a number of years occupied a prominent place at our Young People's services and evangelistic meetings. Christian young people have taken to this type of "expression" very much and many have received a blessing, not only from taking part in the singing, but also from the "atmosphere" that singing creates.

However, there are any number of older Christians, some of them very sincere and considerate, who have difficulty in following this somewhat "modern" type of worship. Here, then, is a decided conflict between two ideas or views regarding worship at our services. Some of us are painfully aware of the fact that both factions are considerably "in the right", and still we all feel that there is something wrong at times. And some may be tempted to raise the question bluntly: Who is right in this matter?

As a matter of fact, neither group is wholly right and neither is wholly wrong. The question is not so much "to sing or not to sing," but what to sing and how to sing it. It is amazing how little power of discrimination some young folks, and some older folks too, have when it comes to singing. It almost seems that to some people a song is a good Gospel song if it has the name of Jesus or God in it. But that is not the case. So much depends upon the message that the song or chorus conveys. So much depends upon what spiritual truths are emphasized. It is clearly evident, for instance, that in the chorus that says, "I'm so happy, happy, happy, happy," etc. the "I" and the repetitions "happy" far outweigh, in emphasis, the little phrase "For Jesus is a friend of mine", tacked on at the end.

At a series of meetings in Iowa, a few years ago, we were using the chorus, "Oh, How I Love Jesus!" but it did not occur to me, until I was reminded by someone else, that the "Oh, how I love Jesus" was given by far the greater emphasis and that the "Because He first loved me", is sort of "thrown in" to balance things up a bit.

It is not difficult to see that the two choruses mentioned above do not convey any real spiritual message; they are merely an expression of "feelings" and as such they do not have much value as far as strengthening our faith is concerned.

On the other hand, songs and choruses that have a Scriptural text or are based upon some spiritual truth, these have an appeal that the Spirit of God can use to reach the soul. Such is the appeal, for instance, of "Back To My Father And Home," "He Will Never Cast You Out," "What Shall It Profit A Man?" and others.

We also have some beautiful "prayer choruses" which, if sung reverently and sincerely, can do much to inspire us to "draw night unto God." Some of these are "Lord, Lay Some Soul Upon My Heart," "Spirit Of The Living God", etc.

There are still two more types of songs and choruses that can be used to great benefit in our services. They are the "testimony choruses" and the "invitation choruses." In the former group we have such stirring testimonies as "At The Cross Where I First Saw The Light," and one of Gypsy Smith's favorite choruses which we quote here in full:

"He is mine, He is mine;
Loving me, Seeking me,
Finding me, Keeping me,
He is mine!"

If you have had any experiences with God and you know what it means to be drawn to Him by the Spirit through the Gospel, you cannot sing the above chorus without feeling the thrill of having Christ as your Saviour and you rejoice in being able to give your humble testimony in the few simple but very significant words of this chorus.

"Invitation" songs and choruses have proved helpful in encouraging the lost and helpless to come to the Cross for salvation. Here we have another of Gypsy Smith's choruses that has a powerful appeal, namely: "Who'll Be The Next To Follow Jesus?" A story connected with that chorus and the accompanying stanzas is worth repeating. It was told by Gypsy Smith at one of his meetings during his re-

cent campaign in Newark, N. J. Here it is:

Shortly after this young gypsy boy of sixteen was converted, he went out on his regular rounds one morning, selling clothes pins, or "clothes pegs" as they called them. It so happened that at the first house he visited, the housewife bought all the "clothes pegs" he had. But before he turned to leave, he felt an irresistible desire to give his testimony for Jesus. Not knowing what to say or how to say it, he finally asked the lady, "Madam, may I sing for you?" Then he sang the song, "Who'll be the next to follow Jesus?" Before he had completed the two first stanzas both the lady and her daughter were in tears. Whereupon the frightened gypsy boy turned and ran toward the camp as fast as he could. But years later, after Gypsy Smith became a preacher of the Gospel, he again met this lady and her daughter and then he learned that the singing of "Who'll be the next?" that morning had caused the daughter in that home to give her heart to the Lord.

This little story ought to encourage us to sing more than we do and it ought to make us ask God for the right songs to sing.

There is just one more point in this matter of chorus singing that should be touched upon. It concerns "rhythm" and "carnival clanging" should not be tolerated in the singing of Gospel songs. It is not good music and it is certainly not conducive to spiritual growth. Rather it has a tendency to grieve the Spirit of God and often leaves the soul "empty" and dissatisfied.

Rhythm plays an important part in establishing the "atmosphere" in a song service. We should also keep in mind that there is a vast difference in the type of rhythm that fits each song. For instance, we would not sing "Rock of Ages" with the same rhythm as we would sing "Love Lifted Me." It may be a safe rule if we say that songs with a slow rhythm should not be "dragged" and songs with a rapid rhythm should not be "raced." Here, as in so many other things, it may be well to keep in mind Paul's suggestion: "Let your moderation be known to all men." And some of us could well afford to begin to apply this to our singing.

—Faith and Fellowship.

Controversy in ALC
About Type of Hymns

A mild controversy has arisen in American Lutheran Church circles over a recent editorial in Lutheran Standard on Gospel hymns and classical hymns, and has been fed by a Time magazine church music story in which a congregation in Iowa of that body was featured.

Summarizing the contentions, pro and con, the editor of the Standard concludes that, if the church is to be all things to all men, it must utilize whatever forms of music are acceptable to different types of people, regardless of individual preferences of hymn book compilers.

He declares: "The angels rejoice over one sinner that repenteth—whether Palestrina's or Rodehaver's music helped to bring him to repentance", and urges that, regardless of personal likes, one should "judge the merits of church music from the standpoint of the angels rather than from the standpoint of the music critics."

—NLCNB.

Prayer

These are a few things I have prayed for,
Lord,
A few small things your Grace alone can give.
The strength to leave unsaid the bitter word;
The power to say the kind one and forgive
All that is said or done by thoughtless men,
Blinded a little while by envy, hate;
The courage to go on and try again
When hopes have failed. The patience,
Lord, to wait
The wisdom to see clearly and to cling
To simple truths, though fame and glory dim.
The faith to make a dream a living thing;
The worthiness of hearts to follow Him
A gentleness of soul, a spirit meek
The nobler life. These are the things I seek.

—Christie Lund.

Whoopee in The Kingdom.

It was entirely by accident that we recently strayed into something called a "Mammoth Rally for Christ" in the new stadium at Middletown. It had been advertised as the "biggest gathering of followers of Christ ever held in Middletown, with two bands, three massed choirs, a thousand children forming a cross and the noted orator from Bigtown as the main speaker." On the stage were all the big-wigs of the community, as formidable an array of stuffed shirts as ever loaded a platform. Boxes sold at one hundred dollars, but there were also twenty thousand and free seats as a concession to the poor, of whom God, unfortunately for the purpose of this rally, had made so many.

Perhaps we would not have given much attention to the entire business if we had not, again by accident, suddenly noticed our old friend Pastor Smith from Riverdale in the audience. He was seated far back almost directly behind a pillar, looking uncomfortable and forlorn. We had known him for many years. A quiet, humble servant of the patience of God, he had taken a small rural church, and through thirty-blessed years had built it into a solid, faithful, sacrificing band of Christians. The means of grace had flowed from his lips and through his hands into lowly and receptive hearts. He was not a great preacher but as one of his members once told us, you always remembered something of what he said. Now he was here at this mammoth rally and he looked lonely.

We turned our attention again to the platform. The show began. The choir shouted praises, the chairman shouted a prayer, the speaker shouted warnings. He didn't like the way things were going in the country. People were not paying enough attention to God and we got the uneasy feeling that he had somehow identified God with himself. He was against so many things that we finally lost count.

Somehow we could not forget Pastor Smith behind his pillar. Was this rally building the Kingdom? Was all this "modern methods" and "dignified advertising" and "reaching the public" and "bringing our message" which our most progressive church journals advocate? Or was it a cheap and tawdry aping of all the whoopee and jargon which characterizes the great advertising business?

We are not sure. Sure, however, is the fact that by the measurements of eternity, Pastor Smith's service will be rated more highly by Him Who learned the fickleness of crowds on Good Friday, and Who concentrated His teaching on Twelve. That sort of thing looks poor in the statistical year book and never reaches the front pages of metropolitan newspapers, but it is great and fair in the hard light of eternity. As we left the auditorium we said a prayer for Pastor Smith.—The American Lutheran

—The Western Lutheran.

Ten Reasons Why I Believe In
TITHING!

1. I believe in tithing because I believe it is God's plan and will as revealed in Scripture. The Word of God makes it plain that God intended His people should tithe.

"Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house," Mal. 3:8, 9, 10. In Matt. 23:23, Jesus refers to the tithe as a commendable practice, "These (bringing of tithes) ye ought to have done, and not have left the other undone."

Scriptures teach that we should always give the first part, the first fruits of our income. The practice of tithing does not need to become legalistic. Some say that they do not tithe because they are not living under the law. The same people do not realize that tithing was practiced by Abraham, Jacob, and others hundreds of years before the law was given. Gen. 14: 20 "And he gave him a tenth of all."

2. I believe in tithing because God's kingdom is worthy of the tithe. The worldly people give much more than ten percent of their income to the devil and his kingdom. Surely, Christians ought to sacrifice more for God's Kingdom than the world does

for its kingdom of sin, of lust, of pleasure, and the like. Christians who are burdened for the unsaved and who see the tremendous need for the furthering of God's kingdom, should be willing to give the full tithe.

3. I believe in tithing because the work or the kingdom would go forward more rapidly, if the full tithe was brought to the Lord. "Bring ye the whole tithe into the storehouse, that there may be food in my house." Mal. 3:10. It is said to read of large numbers of missionaries called home because of lack of funds. More Missionaries could be sent to spread the Gospel, Christian literature could be distributed, the Gospel could be broadcast if the Christians would bring the full tithe.

Americans on the average give only 1/4 of a cent of every 100 cents to God's kingdom. Are we not guilty of robbing God? Last year Americans spent about ten times as much for liquor and for tobacco as for God's business.

4. I believe in tithing because it is a real testimony to the world. Jesus is glorified when people give liberally from their hearts. Stinginess never glorifies Jesus. I tell the world what Jesus means to me by what I give. A professing Christian who gives more to luxury, to pleasure, and to self than to God is not bearing a fruitful testimony.

5. I believe in tithing because God's special blessings follow. Not only is the ten percent richly blessed but also the 90%.

"Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." Luke 6:38.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

People who tithe always testify of great blessings. I believe our land would experience great blessings and prosperity if God's people would bring the full tithe unto Him.

6. I believe in tithing because it makes giving easier and more joyous. Tithers are always cheerful givers. When the tenth has been set aside for God, it is not hard to give of that money. It is a real joy to give God's money to churches, missions, Bible schools, institutions of mercy, Christian literature, Gospel Radio work, and the like. Tithers are delighted and surprised to see how much they have to give; much more than they realized before they began to tithe.

7. I believe in tithing because it would do away with all cheap and questionable ways of raising money in the churches. I cannot believe that it pleases God to raise money for His Holy Kingdom by bazaars, sales, raffling plans, and other questionable methods. The Kingdom is worthy of direct support.

8. I believe in tithing because individual Christians and church organizations would have more time left for the reading of the Word and for prayer. Too much time is being spent in activities, business meetings, and discussions as to manners and methods of providing funds for God's work.

9. I believe in tithing because it is a venture of faith. Tithing puts faith into practice. The tither dares to give his first tenth because he believes that the 90% will go farther. He also believes that God will give him great blessings.

10. I believe in tithing because it helps me to be systematic and orderly in my giving and in my business affairs. So much of giving is haphazard and done under an emotional appeal or when in a certain mood. Tithing puts all giving on a dignified basis. It is God's plan.

—Evald J. Conrad.

O Tender Shepherd, climbing rugged mountains
And crossing waters deep,
How wouldst Thou be willing to go homeless
To find a straying sheep.
I count no time, the Shepherd gently answered,
As thou dost count and bind,
The weeks in months, the months in years
My counting is just—until I find.
And that would be the limit of my journey
I'd cross the waters deep,
And climb the hillsides with unfailing patience
Until I find my sheep.